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in the Lutheran Symbola, especially in *Formula Concordiae*, where the law and gospel are put in right relations to each other, and the gospel is given its due value.

The pamphlet is characterized by strong conviction, by thorough study of the subject, and by a liberal Christian spirit. The author's endeavor to "defend" the state church, "opening its arms to the whole nation," as "ideally and in reality more evangelical than any independent church organization," cannot alter the plain New Testament doctrine of the church. It is characteristic of the Swedish Lutheran theologians to deal partially with the Reformed sister-church. Mr. Bohlin's treatise is not free from this narrowness.—CARL G. LAGERGREN.

*Kelchspendung und Kelchversagung in der abendländischen Kirche.*  
Ein Beitrag zur Kultusgeschichte. Von Dr. Julius Smend. (Göttingen : Vandenhoeck & Ruprecht, 1898; pp. 104; M. 2.80.) The question which prompted the writing of this book, as the author tells us, was, whether there were any Roman Catholic churches on the continent of Europe in which it was still a custom, as late as the sixteenth century, to give the sacramental cup to the laity. This had been affirmed as a fact by Hillmann in a monograph entitled *Die evangelische Gemeinde Wesel und ihre Willibrords Kirche* (1896), and considerable documentary evidence had been brought forth by Hillmann for the correctness of his contention. To satisfy himself of the soundness of this position Dr. Smend began researches of his own, and these he publishes in the volume before us. The volume does not contain so much the proof of isolated cases where the withdrawal of the consecrated cup from the laity had not become complete as late as the sixteenth century, although new evidence for this position is not entirely lacking; the author rather has broadened out his subject and has given us an outline history of the steps which gradually led to the *communio sub una* in the mediæval church. The task the author set out to do was no easy one, and, although the book is, in outward appearance, a slight one, this is no criterion of the vast labor spent in the search for material which was stowed away largely in somewhat inaccessible places.—ALBERT J. RAMAKER.

*What Shall We Think of Christianity?* By Wm. Newton Clarke, D.D. (New York : Charles Scribner's Sons, 1899; pp. 149; \$1.) Since the publication of his *Outline of Theology* Dr. Clarke has been